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arithmetic may be taught in a scientific manner with much advantage, and that exercise may be afforded to the judgment as well as to the fingers and the memory, consistently with the qualifications necessary for the counting house.

The examinations in the English department, although not intended as a complete specimen of the plan of education proposed to be adopted by the English master, have been such as to produce satisfaction.

The lowest classes were questioned with as much care as the highest, and the result proved that the energies of the teacher had been directed to every division of the school with the same anxiety and industry.

The English language claims the peculiar honour of having thrown the first certain light upon that difficult branch of philology, which considers what are called the indeclinable parts of speech. Having still within its reach those languages (the Gothic and the Anglo-Saxon) which contain its most important roots, it presents to the scholar a field of speculation not to be surpassed in consequence and extent by that which any other language can afford. Impressed with this conviction, the English master has extricated his advanced pupils from the trammels of certain common grammars; and, on Saturday, those pupils were submitted to a critical examination, conducted before gentlemen of high literary reputation, when the voices, moods and tenses of the verbs, together with the derivation and intrinsic import of the conjunctions, prepositions and adverbs, were explained with precision and distinctness.

The structure of our Heroic Verse, which is unrivalled for the variety and expression of its numbers, was also discussed to the satisfaction of the examiners.

Having stated so much with respect to the department of Grammar, it will be necessary to revert to that of Elocution; which, upon the present occasion, has formed a prominent object. Almost every boy in the school presented a specimen of recitation: But the chief display of puerile talent took place on Friday, when a debate was spoken by thirteen young gentlemen of the first class. It is only necessary to say that the surprise and satisfaction of the visitors was so great, as to render them unwilling to select any particular object for their approbation, so that the premiums could not be decided without a second trial, which accordingly took place on Tuesday, in the presence of the Marquis of Donegall, and nearly three hundred visitors.

The success of this school has so far done credit to the planners of the Establishment, who deserve the thanks of every admirer of his native tongue, inasmuch as that they have rescued the English from that state of undeserved degradation and subserviency in which, with regard to the dead languages it has been heretofore placed: and when we consider that the whole school had been conducted for the greater part of the session by the principal Assistant, without any other aid; we must anticipate from the following course, a result that will be honourable to the head master of this department, and gratifying and profitable to the community.

After the distribution of the premiums, which the Marquis of Donegall was pleased to announce to the pupils, Mr. O'Beirne, Classical master, made an eloquent and instructive address, pointing out the deserts, the duties and deficiencies of the scholars; and Dr. Drennan, as senior visitor, with a short and affectionate farewell, closed the session.*

CORRESPONDENCE ON SUBJECTS CONNECTED WITH THE RETROSPECT OF POLITICS.

To the Proprietors of the Belfast Magazine.

THE NEWRY TELEGRAPH.

THIS is a journal whose characteristic, and whose talent seemed hitherto to be silence; close and guarded silence, upon every question of Irish interest, and above all upon the subject of religious liberty. When such a journal begins at length to say something on these questions, one na-

turally feels curious to hear what, and how the dumb will speak! As for myself, I have, I own, been watchful to remark the slow development, as I may call it, of this Editor's system on religious tolera-

* A grant of £1,500 to the Belfast Academical Institution has been made during this session of Parliament, at the recommendation of the Irish Secretary, and Chancellor of the Exchequer.

tion, and to catch (if it be possible) some glimpse of the motives by which he has been, *and still is*, influenced in his coyness upon these subjects. For even now, rarely does he indulge himself in the topic, and then with evident and acknowledged reluctance!

And yet why so? Is the question of Catholic Emancipation of no moment? Is it regarded by either friends or enemies as without interest? Among the friends of Emancipation, is it of little consequence, what relief will be final, satisfactory or practically useful? If the *Telegraph* be *friendly*, (as he says, or seems to say) is he indifferent whether he be considered as really and usefully so by the Catholics themselves?

As to the manner in which the Editor of the *Telegraph* if he listened, or could be brought to speak out, would shape his reply to those plain questions, I need not trouble myself in conjecturing here. But this he may be assured of, that whatever his intentions may be, he errs widely from the truth, if he believes any considerable number, either of Catholics, or of those Protestants whom Catholics confide in, regard his paper as the "Advocate of religious liberty!" Are all these people mistaken? Or, is the *Telegraph's* friendship of so *refined* a nature, as to be quite invisible, and even incredible to those who are the objects of it?

In remarking upon the singular course pursued by this journal, with reference to Catholic affairs, I am inclined to take, first, an external view of the MAN who claims the privileges of a known friend to rebuke, to direct and counsel. Without any test of Catholic confidence; without even the pretension of having done or said any thing for their cause; or so much as noticing its past progress, he now presents himself, not to say plainly he is coming to be their advocate, and will exert himself to gain them friends: no, this would be too plain and straight forward. He contents himself therefore, with criticising the manner in which Catholics have done their business. In the spirit of friendship he blames their rejection of the Veto, though he knows the dislike to it to be as universal as is the desire of emancipation itself. The late "Relief Bill," for which he said not a word while it was exciting the alarms of every bigot, he now advocates when he sees its provisions would be most unwelcome to the Catholic. He is fain to persuade the intempe-

rate, unconciliating Catholics, that is, the whole community, that they quite mistake their own interests as subjects, and even their religious duty as Roman Catholics: and if they offer to quote the authority of priests and bishops: "the published opinions of these," says the *Telegraph*, "are not to be relied on, being extorted by the threats of the people. Your clergy," says this engaging pleader, "know full well, they would lose the support of their flocks, in case they voted as their conscience directs, in favour of a Veto; and so they declare against it!"

Now, truly, I am not prepared to say, whether the good opinion of any Catholic be an *object* with this singular advocate of emancipation; or, whether he can bring himself to imagine he is pleasing them, and not their enemies, by this novel species of support. At all events, his manner of shewing friendship, is rather extraordinary; and even the *reality* of the friendship is not generally credited, as far as I can find, among the Catholics themselves. If he is labouring to do them good by *stealth*, I hope that in better times and from better men, such disinterested kindness may meet its reward!

But the *Telegraph* is not moved by such "vulgar springs" as the good opinion of a people, whom he is labouring to emancipate, in his own way. Catholics, I believe, in general, would willingly have had the support of the *Telegraph*; they have an idea that a question like theirs, can gain friends chiefly by discussion through the press. The *Telegraph* differs *toto celo*, and to shew his zeal for emancipation, kept quite dark on the subject, for eighteen calendar months. Again, the so called "Relief Bill" was, on its first appearance, rather liked by some Catholics, but now, on examination, they all unite in deprecating its provisions. Accordingly, the *Telegraph* who before never spoke for the bill, is now quite impatient that it should be enacted: And whereas the Veto is now protested against by bishops, priests and laity in the Catholic body, the *Telegraph* is now determined that it shall be a *sine qua non* of emancipation; and he despises the faction and the folly, that would refuse so harmless a concession. Thus the Catholics have the misfortune to differ from the *Telegraph* throughout. They think that if this journal, instead of *harking in* with the extraordinary cry of *Grand Jurors* against the Catholic Board, and

sparing, (after the example of those same gentry) the Orange Lodges and Processions; cherishing thus the Anti-Catholic spirit, and furnishing bigotry with an excuse. *The Catholics think* that the Telegraph would have both shewed itself more friendly, and proved itself more useful, by seeking to moderate the feeling of intolerance, and combating the old subsisting prejudices against Catholic freedom. A large proportion of the readers of the Telegraph imbibed strong prejudices against the whole Catholic people, before the Board had existence, and now after the Board is put down, those cherished opinions remain in full vigor. Nay, the temporary occasion of Board violence has furnished a plausible ground for the *perpetration* of prejudice, and it would be the part of the *friendly* press, to expose at all times the folly or the insincerity of such false pretences.

The Newry Telegraph circulates for the most part, among a class of readers who scarcely look into an Emancipation print, and who either do not care about Catholic information, or have imbibed all the prejudices *justified by the laws*, against the religion and principles of the Catholic body. With such people, the Telegraph on its present plan, is likely to be popular. The Editor abstains sedulously from any attack direct or indirect on their opinions or feelings; and though he allows himself to praise toleration *in France*, and to complain of intolerance *in Spain or in America*, he leaves the *bringing home* of the question, to be done by the reader according to his fancy. Expressions of kindness towards the Catholic cause, which sometimes occur in the Telegraph, while they please some Catholics, are *so very general*, as not to alarm any one's prejudices. "For fallacies in universals live!" and he is careful to qualify these declarations, with so copious an abuse of Catholic leaders, as will flatter the bigot and strengthen his old opinions. The *cunning* man it will teach to practise in his own sphere, the system of division, and to be careful not to join publicly a body "that does not deserve support, and are turning their own friends against them."

I have remarked that the Telegraph does not say in plain words that he "is friendly to the Catholic cause." He rather wishes that, from his general *temper*, from the epithets of "good" and "great," and so forth, bestowed by him upon it, and from his zeal against the people who are

misconducting it, the Catholic would *infer* that he is friendly to him. A certain leaning towards an Emancipation of some kind,* he undoubtedly does shew; for, though undeniably impartial, he has furnished a specimen of the manner in which the Catholic cause *might be advocated*! This of course without committing his journal, or using the authority of his name to recommend new opinions to any of his readers. The "impartial" system leaves every man's prejudices undisturbed, and suits the Anti-Catholic in every gradation of bigotry, from the hot "No Popery" zealot, to the cautious and hesitating "friend." All these are well pleased with the Telegraph, and with themselves. The Catholic, and his Protec-

*A candidate for the representation in the present parliament, of a town in Ulster, on applying for the vote of a Catholic merchant, was asked by him as to his principles on the question of Emancipation? "*Decidedly friendly*," was the answer, and the vote was given. On going into parliament, this so *decided* "friend" voted, without speaking, for Mr. Abbot's famous amendment! On that night, it appears, the friends of Emancipation were ranged on both sides of the House. "Catholic Emancipation" may very conveniently mean any thing. However *partial*, however *qualified*, however *restricted*, still it is *Emancipation*, in the new vocabulary. The Orange writers have taken up the *cant*, and are all strenuous "*Emancipators*!" No wonder the Newry Telegraph, whose colour is *not quite* Orange should be favourable to a cause for whose success, even its reputed enemies are become anxious. "Fine word Emancipation!"

† This specimen is quoted into one of the late Telegraphs, out of an early number. It appears in the form of a "letter;" and, if we might judge from the style, seems to be the work of the editor himself, *though not in his editorial capacity*. If the Telegraph adopted the principles of this paper, he would be inconsistent with himself, because he would be honest. This writer, *whoever he is*, argues that "the security given to the state, by a man holding large property in the community, is worth a million of *Vetoes*." *O si sic omnia*! Yet the Veto is now become a *cabinet measure* in the Telegraph office!

tant advocate are alone dissatisfied and indignant!

Yes, knowing how deep, how extensively the spirit of intolerance reaches among unenlightened Protestants, they are "indignant," that the channels of information should be kept closed by the men who hold the post of public instructors, and that a system of *silence* which is always the worst enemy of truth, and the best support of intolerance and injustice, has been adopted by the Ulster journals. How many sensible, and, in other respects, well meaning men, do yet, from the education they have received, and the books they read, entertain a *religious horror* for the social principles and religion of their Catholic neighbours, and would regard the measure of Emancipation in any possible way, as a frightful calamity! In these *conscientious opinions* they educate their children. In these they live themselves, and die! Such extreme bigotry as this, as well as the blind fury of an Orangeman, I know it may be said, are not to be reasoned with. But I have a strong faith in the power of reason, especially on the generous mind of youth. Persuasive reasoning will make *some* impression on all, and if often repeated and applied to each different prejudice, will in many cases perform wonders, and sooner or later, be victorious over ignorance and error. A few will immediately give up their prejudices; some will be rallied out of them; many will be swayed by example, and *many by authority*. How many readers are there who receive their whole political information through a newspaper. The opinions of the editor are heard with deference, and with a sort of implicit assent. Even the most prejudiced reader, (for few could be in love with Intolerance as such) will be gradually led to hope and believe that his previous judgments *may have been wrong*, and he thus brought to examine and to find the truth!

So deeply am I impressed with these opinions that I hold it for certain, that, if the press of Ulster had been honest and zealous for the Catholic cause, that cause would have been successful long since. If our press had spoken out plainly and decidedly, on the first appearance of Orangism in Ulster, that unnatural evil could not possibly have spread as it has done; and some useful lives would have been spared to the community. It has

been lately said by a Dublin editor,* in my mind with equal sublimity and truth, that "if the newspaper press in Ireland had done its duty, there would have been **NO UNION—NO REBELLION!**" A wise and patriotic press would have warned the country in time, and prevented evils which now cannot be recalled, or scarcely be remedied. Such a press would open the path of knowledge to the public mind; it would "liberalize the Protestant, and liberate the Catholic." From these *visions* I am recalled to the "dull realities," by which we have been surrounded for so many years. A press that follows, instead of leading the public mind; and in its march, is dragged along with pain, difficulty and reluctance. O ye journals of Belfast, ye appear to dislike inquiry, lest it might lead to knowledge! The voice of truth ye are slow to receive, and careless to disseminate! Unprofitable and slothful servants!

But the Newry Telegraph during its short reign has to answer not for its *omissions* merely; the labours of this journal go to do *positive injury* to the cause of toleration. Whatever the intentions of the editor may be, the tendency of his principles undoubtedly is, to excite division among the Catholics, or to divide that body from their Protestant fellow-subjects. By every Catholic he must be viewed with disgust and impatience, because he maligns their beloved priesthood, and has made a truce with the illegal and sworn enemies of their cause. Catholics, or their enlightened Protestant friends, are not likely to be moved by the opinions or counsels of a man, whose exterior affords *prima facie* evidence against the honesty and sincerity of his friendship. As to the idea of *such* a journal, addressing "advice" to the Catholics, it is, indeed what few would suppose possible. Yet he is not ashamed to put on a garb so unbecoming him, and under which his very *manner* must serve to betray him.

The Orange reader, surely must be charmed by the display of the *dividing tactics*, which this journalist seems to understand so well, and practises on his *own* small scale, with such skill and dexterity.

* The Editor of Carrick's Morning Post. This journal is well qualified to supply the deficiencies he laments.

He who never adduced either argument or authority, in favour of the Catholics, is now searching industriously for both, *against* them. The authority of Lord Donaghmore (who cannot allow any one to be intemperate except himself,) is now quoted against the Catholic Board; and, if his Lordship had said any thing in favour of a Veto, he would have been quoted with still more applause. But, unfortunately, his Lordship is decidedly hostile to the measure of Veto, and so can be on that question, no authority.

The University of Salamanca was never appealed to by this editor, in vindication of Irish Catholicism from the slanders of its enemies; slanders believed piously to this day by many readers of the Telegraph. No matter, says the Newry journalist, we have nothing to do with *their* opinions. But we shall shew the Catholics here that certain Spanish Catholics understand Irish affairs much better than they, and that a Royal Negative is considered in Spain a very good thing for the Catholics of Ireland. I suspect, however, the *opinions* of those foreign divines, is not likely to overawe the *decisions* of the NATIONAL HIERARCHY. Those Spanish Doctors, if yet alive, have now got their beloved Ferdinand back again, and with him the beloved Inquisition. The Irish Catholics, though oppressed, are not yet so broken-spirited by oppression, as to receive their doctrines either of civil or religious liberty from Spain. Inquisitions whether Catholic or Protestant, they dislike, and will guard against!

Our industrious editor, searching high and low, for authorities in his own favour, and against all agitators in the press and the people, lights at length upon something that comes home to his purpose, in the pages of the Belfast Magazine! How such an article *got there*, may be matter of wonder; the unknown writer takes the name of "Observer;"* and I believe we

must give up his authority, and all the weight of his arguments, to the side of the Telegraph. Be it even so. In this quarter the "Observer" is justly popular. The rules for argumentation delivered by this writer, in a style not very like that of Cicero, will serve for the direction of the Telegraph, when he gets leisure to turn towards Irish subjects. These two writers seem infinitely pleased with each other's principles. Through their joint labours a new era is likely to be established in political disputation. Argument (when it can be allowed) will henceforward be conducted on principles of decorum; and a race of moderate politicians will succeed to the "*would-be news-mongers* of the present day"—to borrow the chaste phraseology of the "Observer."

It is said that "ingratitude is worse than witchcraft;" and yet the editors of the Magazine have, I fear been quite deficient in acknowledgments for the "patronage" of the Newry Telegraph. This journal did certainly admit an anonymous letter in favour of the Belfast Magazine, into its columns. I question, however, whether even an Orangeman could feel much uneasiness or jealousy; for, the Newry Telegraph being the very essence of justice and impartiality, the same liberal feeling that gave circulation to defences of Orangism, and libels on Catholic Bishops and Priests, could not well refuse insertion to a few lines in favour of a *poor, dying Magazine*. The Telegraph said nothing *himself*; yet I find he now begins to regret the imprudence of his charity! Gentlemen editors, you may, perhaps not have been aware of your obligations to the Telegraph: however, you will now, I hope, make your peace in time, lest he should be tempted to withdraw his protection, and leave you to your fate!

You have, I hope, made the *amende honorable* for all your rash and ungrateful paragraphs against your patron or his principles, and if you must be tainted yourselves, with the spirit of party, you will, at least for your own sake, allow an impartial and consistent journal, to chuse

* I was sorry to see this useless paper in the Magazine. The writer's intentions may be friendly; perhaps more so, than the journalist by whom he is quoted; but he is any thing but a *practical* friend. His avowed object is to teach moderation in argument; and to establish a kind of *political scepticism*; as if "it were not quite certain" that the Orange system is unlawful. He charges the Catholics with

abusing their best friends. They cannot be convicted of this. He says, "Catholics ought to pay a particular regard; perhaps respect, to their Protestant well-wishers!" How odiously *ungracious*, this!

his own season, and follow his own plan, of emancipating the Catholics; and serving his dear country!

H—s.

To the Proprietors of the Belfast Magazine.

Gentlemen,

I was really astonished at the very inaccurate account which you gave in your Magazine for May, of the riots and burglaries which have occurred in and about Kilkeel. I am perfectly disinterested, "nullius addictus jurare in verba magistri," and I here propose to give you a true, unvarnished account, neither garbling circumstances, nor exaggerating nor extenuating facts; at the same time I will trace the evil to its true source, without going too far back, "nec bethum Trojanum gegino incipiatur ab ovo."

The Orangemen, who here constitute the yeomanry of the country (from which every Catholic is excluded, let his character be ever so good, and in which every ruffian is sure to find arms and ammunition, upon the sole condition, that he is not a Catholic,) have, for a long series of time, infested the district; by patrolling the roads at night with their arms, abusing the individuals whom they meet, and sometimes by firing into houses; all did not provoke the unarmed, unprotected Catholic to retaliation in any instance, as far as I can discover. But on the 22d of last December, they assumed a more formidable aspect (and in all I assert, I defy contradiction,) they came into the town of Kilkeel about eight o'clock in the evening, having their red coats turned, and after clearing the streets, they deliberately began, with circumstances of the most cowardly, ferocious barbarity, to wreck the house of a Catholic who was giving them no offence, which indeed no one attempted to do; and after firing about thirty ball cartridges into it, they retired with expressions of fanaticism, shocking to be heard, degrading to human nature, and disgraceful to Christianity. Fortunately no lives were lost; though there were at the time, seven or eight persons in the house; no inquiry was ever made about this transaction; nor were any steps taken to detect the guilty, or to protect the innocent. About the same time another Catholic house was also

wrecked, which was equally overlooked with the former; but these, and many other little exploits of this description, were mere preludes to the grand drama which was to be acted on the 9th of February.

It appeared that in the afternoon of the 9th of February, Newel walked up and down the street several times, declaring that he could beat any Papist in the town, (*in this country* it seems, that insulting language towards a Papist, does not constitute any offence;) Cunningham, who happened to be in the street, said he could beat any Newel, upon which Newel came up close to him, in order to provoke him, and Cunningham did strike him. After a short contest Newel was beaten, and he and his party ran off towards their depot of arms, which was in McKibbin's, pursued by their opponents, who began to throw stones at the house; it is said by some, that they fired first out of the house, before any stones were thrown; and by others, the reverse is asserted; however, it is certain, that they had their guns prepared for the purpose, as they fired almost simultaneously with their entering the house. In a short time, the people, panic-struck, universally retired home, and left the town; all of course was quiet, until the Orangemen, under the cover of night, reappeared with their arms, and were employed for about five hours in wrecking the houses of the Catholics, and in destroying and plundering their property: they fired into several houses, one Catholic was wounded, and deprived thereby for ever, of the use of his arm. I never heard of a Protestant woman being wounded by a bullet, until I read it in your Magazine. I heard of an old woman receiving a hurt in her nose, who was carrying stones in her apron, to some Orangemen who were stationed on this side of the bridge, as it is called, and who were throwing them very diligently among the people. The damages done to the houses, but not the robberies, have been mostly ascertained; here your correspondent is right, but I cannot discover that any arrangement has been made, whereby the poor people may receive compensation for the loss of their property; I am informed that the motion was negatived in Vestry. But your correspondent is worse than incorrect, when he says that a number of Catholics were collected in the town, and taken into a neighbouring back-yard, where spirits